

America

JUNE 25, 1949

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A CATHOLIC REVIEW OF THE WEEK

JUN 24 1949

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Precious biblical scrolls discovered in Palestine

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Time in the forest

Good forestry today must compensate for bad forestry yesterday

EVA BEARD

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CORRESPONDENCE

Morality in labor relations

EDITOR: I have been following with great interest your articles and comments on the subject of labor-management relations.

It seems to me that the emphasis in your treatment of labor disputes is too much on techniques and not enough on analyzing the morality of the businesses in question.

Take, for example, the present Ford strike. Here we have a Catholic owner in conflict with one of the great labor unions, and neither side seems to know where it is going.

It doesn't seem to have entered Ford's head that his use of time-and-motion-study methods and the speed-up of workers is in conflict with the papal teaching that workers must be considered as persons.

The union, while opposed to the speed-up, still accepts the time-and-motion-study methods, and so it likewise isn't approaching the problem of the workers and their needs in a Christian way.

These are only two of the points that are being missed. There is still the very important question whether the car industry is a luxury business or a "necessity" business. Isn't it immoral to push sales unduly in such a field?

Bayside, N. Y. ARTHUR SHEEHAN

Disinflation

EDITOR: Because I know and highly respect the influence of your excellent publication, I would like to set myself straight about a view on the business situation which you quoted in your editorial, "How Far Disinflation," in the June 4 issue (p. 306).

This comment read: "No wonder C. F. Hughes, business-news editor of the New York Times, recently wrote that the so-called disinflation was 'more a mental state than anything else.'"

In the paragraph from which this was derived I wrote:

The moderate nature of the declines so far is cited frequently as an excellent reason for believing that this is a readjustment and not the beginning of a depression. It is also emphasized by those who contend that the so-called disinflation is more "a mental state" than anything else.

In short, therefore, I was reporting a view and not stating one—though I would agree that there is quite a little of the "mental" which influences the situation—such as: "After every boom

there must be a bust"; "Jones lost his job and maybe my turn is next"; "Just wait a little while and prices will be lower."

However, the opposite side of the coin would be something on the order of the late 'twenties, with its motto of "Let'er ride!" Because we have become a little more cautious as we have "caught up" on both pipeline and current demands, there is a fair chance that we may avoid a real bust, especially since there are important props to the structure of the national economy which were erected during the Roosevelt era.

What we have still to find out, I would say, is how our boasted high living standard can be enjoyed by the many millions who still only hear about it. Then we will not have the inevitable bust as our products run out of customers.

New York, N. Y. C. F. HUGHES

Fr. Dunne on Mr. Blanshard

EDITOR: May I offer, by way of comment on Father Dunne's present series of articles, the suggestion that they continue until he tires of writing them? (I am sure no one will tire of reading them.) Remembering his previous handling of Mr. Blanshard in the *Commonweal*, I had hoped that we might hear from him again when Mr. Blanshard's book appeared.

Although I have never been one to agree much with Westbrook Pegler, I have always thought him right in saying that every writer has some certain man whom God intended him to take care of. Pegler's man was Harold Ickes. Blanshard is Father Dunne's. And yours, I am inclined to think, is Bishop O'Connell.

Do you intend to reissue the articles as a pamphlet, or perhaps simply as a reprint? I am inclined to think reprints would come in handy for a great number of individual Catholics and Catholic organizations. I am sure we could use some. How many, will depend on the success of the *Nation* and others toward making the Blanshard book a best-seller. We did use quite a number of the reprints of Father Dunne's *Commonweal* criticism which were issued by the Paulists.

(REV.) F. B. VAWTER, C.M.

St. Louis, Mo.

(The America Press plans to issue Father Dunne's articles in pamphlet form as soon as the series is completed. EDITOR)

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Kill the Barden bill

Speaking specifically as President of Columbia University, General Dwight D. Eisenhower expressed his objection to current Federal aid to education legislation on June 13, arguing that such assistance promotes centralized control of the country. Catholic thinking, acknowledging that danger, commonly concedes that the general welfare requires Federal subsidies for the educationally underprivileged parts of the nation. Other groups seem to have other purposes in fostering Federal aid programs. One scarcely concealed purpose is the official listing of nonpublic schools as illegitimate, as alien adversaries of the true "American" system of education, as temporarily tolerated ventures of narrow sectaries who refuse to participate in "democratic" education. The aim of disenfranchising parochial schools is manifest in the bill introduced by Representative G. A. Barden (D., N. C.), approved on June 8 by a House education subcommittee and currently before the full House Education and Labor Committee for action. No single opportunity to discriminate against parochial schools was overlooked. Health and transportation benefits, due to Catholic children in justice under the Constitution's general welfare clause, are ruled out. Even in those States which provide textbooks and transportation to nonpublic school children, the Barden bill stipulates that no Federal monies may be so used. An astonishingly inflammatory "judicial review" section invites the taxpayer to go into Federal court to ascertain if any Federal money is being spent on nonpublic school children. Hypocritically invoking the slogan of "no Federal interference with the States," the bill sponsored by the North Carolina Representative carefully omits all provisions to insure that "separate" or Negro schools shall receive the same amount of aid within a State as the white schools. A "pork barrel" feature provides \$100,000,000 for areas outside of real educational deficiency. The Barden Bill is totalitarian in principle and discriminatory in purpose. It is flagrantly anti-American.

NEA condemns communist teachers

Had more serious study and less shouting followed the incompetency trial of certain faculty members of the University of Washington last winter, the communist-teacher issue would not continue to perplex academic circles. The president of that Coast institution concluded that three of the teachers were "intellectually dishonest." Since then, he has succinctly said that the first duty of a teacher is to be a free man, but that as a member of the Communist Party a man cannot be free. "He has abdicated control over his intellectual life," declared President Raymond B. Allen. Recent news items showed that the inherent opposition of communism to academic freedom is far more widely recognized and admitted now than it was at the time of the investigation on the Coast. University Presidents Dwight D. Eisenhower and James B. Conant, and fourteen associates, speaking as the Educational Policies Commission of the National Educational Association, unmistakably declared against

CURRENT COMMENT

the employment of Communists as teachers in the nation's schools. Next day President Truman stated his approval of the NEA commission's stand, and Dr. Earl J. McGrath, United States Commissioner of Education, strongly endorsed the NEA report. Two sentences of the report echo the considered finding in the Washington case:

The whole spirit of free American education will be subverted unless teachers are free to think for themselves. It is because members of the Communist Party are required to surrender this right, as consequence of becoming part of a movement characterized by conspiracy and calculated deceit, that they should be excluded from employment as teachers.

Massachusetts, New York, Michigan and seventeen other States have "loyalty oaths" for teachers. More States will doubtless be prodded by the NEA report into guarding their school systems from deceit and tyranny.

Spy trials and investigations

The loyalty-investigation-and-spy-trial picture last week looked somewhat as follows. In the *New York Communist trial* in Judge Medina's court, the Justice Department hoped to prove through conviction of eleven top U. S. Communists that the Communist Party is conspiring to subvert the Government by violence. If they are convicted, communism will no longer be able to masquerade as a legitimate political party. In the *Hiss-Chambers case*, the Department of Justice is trying to prove perjury against Alger Hiss for denying under oath that he gave Whittaker Chambers confidential documents from State Department files. Conviction of Hiss would be politically embarrassing for the Administration, as tending to show laxity in selection and supervision of personnel. In the case of *Judith Coplon*, former Justice Department employee accused of espionage, the FBI produced certain notes found on Miss Coplon's person, alleging them to be abstracts from documents in its files. Over FBI objections that this would imperil their intelligence work, the judge ruled that the complete documents must be produced in court, since the jury had to decide on the relation of the written notations to the documents. These proved to be allegations by anonymous informants (identified only by code numbers and letters) implicating a number of prominent people in communist or fellow-traveling groups. In the *Hollywood Screen Writers' case*, the Federal Circuit Court of Appeals in Washington, D. C., upheld the conviction of Dalton Trumbo and John

Howard Lawson for contempt of Congress arising out of their refusal to state before a congressional investigating committee whether or not they were Communists. This case will undoubtedly wind up in the U. S. Supreme Court.

One moral of which is —

The roving spotlight of spy-trial publicity caught more than one embarrassed "liberal" in its beam. Innocents who fell for every commie front with the word "democracy" in its title waxed indignant that people should judge them by the company they kept. Perhaps now they may realize that one does not help democracy by tagging along with its sworn enemies. Just as little help does democracy get from those who cry "Red!" at everybody who has had a new idea since 1890. We are engaged in a cold war with a very clever and unscrupulous opponent. No war, cold or hot, is won by firing wildly in all directions.

Wage negotiations

The next few weeks will mark a critical stage in the economic trend since the war. Wage negotiations either have begun, or are about to begin, in most of the nation's basic industry. John L. Lewis wants a better contract from the coal operators. CIO President Philip Murray insists that, in addition to a wage increase, the steel industry do something about protecting its workers against hazards of sickness and uncertainties of old age. The Electrical Workers want a \$500 annual increase from General Electric and Westinghouse, to be applied as the local unions see fit. Ford and Chrysler are faced with demands for wages and social-security benefits. Walter Reuther will ask from General Motors whatever concessions they are willing to make, even though the GM contract has still another year to run. With production down and unemployment up, the atmosphere is none too favorable for a "fourth round." On the other hand, the cost of living is rising again, rank-and-file pressure for higher wages is terrific, and labor leaders can point to excellent profits during the first quarter of 1949. You can be sure that Philip Murray has duly noted that aggregate net profits of eleven leading steel companies during the first quarter hit \$159,592,665, which was a gain of 62 per cent over 1948. Net income for ten smaller companies was somewhat lower, being a mere 42 per cent above last year's first quarter. Industry will stress that higher wages and fringe benefits mean higher

costs and higher prices. That is the formula, it contends, for falling sales and growing unemployment. Labor will argue that we are faced again with the "curse of abundance"; that unless the masses of people are given more money to buy the goods they produce, the nation will flounder into the depression which only the Communists want and which they confidently expect. One thing is beyond dispute: if these negotiations do not lead to peaceful settlements, look out for serious trouble. At this time strikes are bound to be deflationary.

Sun and storm at Atlantic City

The 16,000 physicians who gathered at Atlantic City for the 98th annual convention of the American Medical Association enjoyed the glorious sunny weather and the salubrious ocean breezes that encourage a spirit of benevolence. Nevertheless, the AMA Trustees were not especially benevolent toward Dr. Morris Fishbein, for thirty-seven years editor of the *AMA Journal* and voluble decrifier of "socialism" in prepaid medical-care plans. Dr. Fishbein was brusquely muzzled, and his retirement "at the earliest possible opportunity" announced. Neither was benevolence shown the Administration's Health Program, to be financed by compulsory payroll deductions. Declared Dr. Ernest E. Irons, incoming president of the AMA: "Politically controlled medical care, supported by a compulsory tax, is an early part of the development of a socialized nation, the forerunner of various forms of collectivism." Unexpected benevolence, however, was shown consumer-sponsored voluntary prepayment plans. After conferences between the Council of Medical Services of the AMA and the Cooperative Health Federation of America (AM. 4/9/p. 2), organized medicine for the first time put its seal of approval on plans not fully under the administrative and economic control of the medical profession. Benevolence appeared also, and unexpectedly, in the announcement: "The association has recognized the desirability of a national voluntary enrollment agency for the non-profit plans to facilitate interchange and enrollment of companies with national payrolls." The AMA convention did not reveal whether benevolence or enmity awaited the official appraisal of the Flanders-Herter bill. The legislation, which also enjoys the support of Senator Ives and Representative Javits, provides Federal support for voluntary health insurance plans but adds a feature missing in the Hill bill—provision is made for a graduated system of premiums geared to incomes, accepting the principle of social responsibility.

Housing bill in trouble

Three months ago it seemed very probable that the 81st Congress would pass some badly needed housing legislation. When on April 21 the Senate, by a bipartisan vote of 57 to 13, approved a housing bill, probability became certainty. At least, that is what most Washington observers confidently believed. It is now distressingly clear that they failed to reckon with the obstinacy and social blindness of a majority of the members of the House Rules Committee. Firmly controlled by the familiar and exasperating coalition of Republicans and

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Southern Democrats, this committee, on June 7, denied a rule to a measure somewhat more ambitious than the Senate bill, which the Currency Committee reported favorably more than six weeks ago. The Administration moved immediately to break this bottleneck. First, it introduced a discharge resolution, which means that the House would be given a chance to decide whether it wanted to consider the housing bill. Second, since this process is time-consuming, the Administration brought all the pressure it could on the Rules Committee's Southern Democrats to persuade them to change their position. This they did, on June 14, when the Committee reversed itself and reported the bill by an 8-4 vote. The House will vote this week—with the result in doubt.

Federal spending and socialism

The seven members of the Rules Committee—four Republicans and three Southern Democrats—who originally voted to pigeonhole the housing bill are influenced by two arguments. The first is that the Government must practise economy, and that housing legislation is a good place to begin. The second is that Federal aid to slum clearance and public housing for the poor is "socialistic." On both these issues the *New York Times*, which has indited many a stinging blast against Federal spending and many a toast to free enterprise, cannot be considered an unfair witness. Under the heading, "No Excuses on Housing," the *Times* said editorially on May 29 that "members of the House of Representatives misjudge the temper of the American people if they think that any explanations will be acceptable for failure to pass an adequate housing bill." The editorial continued:

No one doubts the desirability of reducing governmental spending. But the amount of money that present housing legislation proposes to use is comparatively small against a budget of more than forty billion dollars. It may and should be regarded as a sound investment in the welfare of all the people. When some of our people are living as they now are in city slums, it must be a matter of deep concern to all. It is a condition that private initiative has failed thus far to correct and which, under present costs of construction, shows little hope of correction without governmental intervention.

If the legislators took the trouble to visit slums in New York and Washington, the editors added, "there would be less talk of the 'dangers of socialism.'" To that excellent statement nothing need be added. A great evil exists which threatens family life. It cannot be removed by individuals and private groups. There remains only the State, which has the right and the duty to provide a solution for the problem.

Senatorial discourtesy

Before the Senate Appropriations Committee there appeared on June 10 the head of the Economic Cooperation Administration, Paul Hoffman. He was present to plead with the Senators not to cut the \$3,568,470,000 grant which the House has already voted ECA for the first ten and one-half months of fiscal 1950. In the course of his testimony Mr. Hoffman intimated that he would rather

resign than administer an emasculated program which was bound to fail. His remarks angered Senator McKellar, who interpreted them as a "threat," and set the stage for one of those disagreeable little dramas which from time to time disgrace the Washington stage. Senator McKellar's part in the following exchange illustrates what we mean:

Senator McKellar: Other than give away other people's money, I wonder what good you are doing in Europe. I think it would be a very good thing for the people of Europe and the people of the United States if you did resign.

Senator Ferguson: Don't you think it is a good thing to have people in the Government who are willing and able to resign if they don't think they can do a good job? Mr. Hoffman should be complimented. There are too many who stay when they know they can't do the job.

Senator McKellar: Well, I take it as a threat. (*Turning to Mr. Hoffman.*) You have undertaken to do it before and you are not going to do it this time. I think it would be a good thing for the people of Europe and the people of the United States if you did resign.

Senator Ferguson: I think it would be a great calamity.

Senator McKellar: Well, every man is entitled to his opinion.

Taking Senator McKellar at his word, that everyone is entitled to an opinion, we should like to observe that his conduct was discourteous and that we hope Mr. Hoffman did not take it seriously. The boss of ECA is doing a fine job. The Senate should give him whatever funds are needed to ensure that the foreign-aid program will be a success.

Wheat surplus

When the Department of Agriculture announced on June 10 its estimate of a near-record winter-wheat crop—1,336,741,000 bushels—some kind of rigid production control for the 1950 crop became a pressing necessity. Since we have a carry-over of 300 million bushels from the 1948 crop, experts estimate that a billion bushels next year will amply provide for all domestic and foreign demands. To protect the price of wheat from the depressing influence of actual and prospective surpluses, Secretary of Agriculture Brannan set July 23 as a tentative date for a nation-wide referendum of farmers, under the Agricultural Adjustment Act, on growing and marketing quotas. Twice before during the sixteen years of AAA, wheat-growers have by referendum applied quotas to their crops. Since the law provides that, if two-thirds of them do not agree to reduce their acreage, the support price will automatically drop to 50 per cent of parity, it is very likely that Secretary Brannan's referendum will give an affirmative answer. In that event wheat-growers will cut the 82 million acres seeded this year to 62.5 million for 1950. No doubt, the news of the wheat surplus influenced the Senate to approve, on June 13, the International Wheat Agreement. Under the terms of this treaty, and including relief shipments to Germany and Japan, our farmers are guaranteed an export market of

300 million bushels for the next four years. The Agreement, which covers about four-fifths of the world grain trade, establishes a ceiling price of \$1.80 a bushel, and a floor price varying from \$1.50 the first year to \$1.20 the fourth year. Even though the treaty may not fulfill all the hopes of its sponsors—Argentina and Russia, both large wheat exporters, are not parties to it—it will help to make our domestic surplus somewhat more manageable.

Paris conference fizzles

After nearly four weeks of public and secret meetings, the Foreign Ministers of the Big Four Powers appear to have accomplished exactly nothing toward resolving the stalemate on Germany. Mr. Vishinsky brought to Paris not a single proposal that the Kremlin had not advanced *ad nauseam* at previous meetings. If somewhat more genial on occasion than Mr. Molotov, Vishinsky proved to be no less wordy and intransigent. Observers wondered, seeing the sterility of the conference, why Stalin wanted the meeting in the first place. To some it seemed that he chose this device as a means of saving face over his embarrassing miscalculation in the matter of the Berlin blockade. The airlift not only made the Russians look foolish; it turned out to be a magnificent demonstration of Anglo-American power. By suggesting the Paris Conference as a *quid pro quo* for lifting the blockade, the Soviet dictator could be made to appear, not as a man forced to eat "crow," but as a true friend of peace—one who was willing to make a concession to achieve agreement on Germany. Other observers suggested that the West's counter-blockade of Eastern Germany and the "Iron Curtain" countries had so hurt their economies that the Kremlin was obliged at all costs to restore East-West trade. Unless there is some last-minute development at Paris, this latter guess will likely turn out to be the right one. As we go to press there appears some possibility that both the blockade of Berlin and the counter-blockade of East Germany will be lifted, thus leading to a resumption of trade. As the final hours of the conference ticked away, only the insistence of the U. S., France and Britain that their right to stay in Berlin be acknowledged in writing appeared to be delaying this minimum agreement. Should Moscow concede our rights in Berlin, it would indicate that Stalin wanted no political settlement at Paris but only an economic understanding. The political decision he would then postpone until Russia had a stronger hand to play. In other words, the Soviet goal has not changed since 1945. Behind all its devious maneuverings, Moscow's aim is still domination, not peace.

Danger in the Far East

Though public attention has been exclusively focused these past weeks on the Paris Conference, some very shrewd students of the world political scene have been giving equally close attention to the Far East. It is there that the real test of the Soviet will for war or peace may yet be revealed. Will the Communists, in the likely event that they extend their conquest of China to Canton and

beyond, ultimately attack Hong Kong? With the exception of the few years of Japanese occupation, the British have held Hong Kong since 1841, when it was ceded to them by China. They evidently intend to hold the island now. Since early May, reinforcements have been streaming from England to the Far East and, when these troop movements are complete, the garrison at Hong Kong will number about 12,000 men, including air and naval units. If the British reject an ultimatum to abandon Hong Kong, will Stalin permit, or order, the Chinese Communists to go to war over it? Korea is another danger spot. From a military standpoint, according to Hanson W. Baldwin, Southern Korea has been indefensible ever since the Communists conquered Manchuria. Yet we are pledged to guarantee its independence. Can we do this short of war? On July 1 the last U. S. troops are scheduled to leave Korea. It seems unlikely that the Government of South Korea, deprived of U. S. military help, can maintain its independence in the face of aggression from the North. Two weeks ago President Truman asked Congress for \$150 million for the economic recovery of Southern Korea. Hard-boiled observers wonder how this economic assistance can possibly protect the political independence of the Rhee government. Maybe it is money poured down the drain. The policymakers in Washington have to do some very realistic thinking on the problem—and have to do it soon.

The Lord's homeless people

Reports of masses of migrants moving into Israel, and of more than a million Jews hoping to enter that crowded homeland, bring to mind St. Paul's insistence on their greatest heritage. No less than the pagan is the Jew an heir in the City of the living God; yet, as Father Pierre Charles, S.J., laments, Christians take scant notice of the Jew. While Lutherans, Presbyterians and others proselytize among the American Jews, the noble work of the Archconfraternity of Prayer for Israel and various zealous projects of a few converts constitute a meager Catholic effort. To brighten this early-kindled interest and cast its flame over American Catholics, Father John M. Oesterreicher, himself an eloquent convert, suggests as the first need a center for study, research, publication and dissemination of truth, coordination of effort. His pamphlet, *The Apostolate to the Jews* (America Press), lists certain valuable instruments which Catholics generally can employ: prayer, special retreats, just and charitable use of the name "Jew," sermons, the liturgy, kindness in daily contacts. The people of the Lord, St. Paul told his Romans, will eventually accept their High Priest and His tabernacle. And since it is only through Christ incarnate in Jewish flesh, as St. Paul emphasized to his Ephesian ex-Israelites, that all men may become citizens with the saints and members of God's household, joint-heirs and fellow-members of the same Body, there should remain only a barrier of ignorance between Catholics and Jews. Every Catholic can and should help the Jews realize their precious priority, their pledge of place and peace in the Body of Christ.

WASHINGTON FRONT

The Visiting Englishman said: "What is the matter with you Yanks? Have you lost all belief in the integrity of your Government, the stability of your economy and your ability to work yourselves out of trouble?"

One could only answer feebly: "Specify."

"You have at least three committees in Congress, and the Lord only knows how many more I've not read about, investigating the loyalty of public servants; you have three 'traitor trials' going on; you are passing laws making all and sundry swear new oaths of allegiance. It's the atomic jitters, eh, what?"

"Don't you think it's about time? You've had them in Europe for some years now."

"Maybe you're right," said the V.E. "But I must say they show up on you in some very peculiar ways."

"Well, I'll tell you. You British are supposed to be a very law-abiding people, but there's no nation worships the law like Americans. We are very firmly convinced that there's never anything the matter with us which a new little law won't cure. So, you see, we investigate, we prosecute, we legislate. . . ."

"And you'll break 'em all next year," the V.E. interrupted, referring to the laws, no doubt. "Or, if you don't, you'll repeal 'em, or amend 'em—out of all recognition, most likely. I notice that some people are grumbling because your Congress wants to go home July 31, and it won't be back till January, 1950. You pay 'em a whole year's salary and they work only six months. How do you account for that? The grumbling, I mean."

"Very simple. You see, we do want a lot of new laws out of Congress, but at heart we're scared about what those laws will turn out to be. We have a divided mind. We'll be mad at them for all the laws they did not pass, but pretty relieved when they go home. You see?"

"I don't see at all," grumbled the V.E. "But there's another thing. You're actually talking yourselves into a depression—your Congress, your press, your radio, your television. Don't you realize what a thing like that means to the rest of the world?"

"It's probably not so bad as it sounds. Right now, the worst result of it is the state of the big appropriation bills. They've all passed the House; the Senate's afraid to touch them, afraid of a deficit. It hasn't much time. Fiscal 1950 begins July 1, and if nothing's done by then, a lot of government workers will have to wait awhile for their paychecks."

"There'll be what you call a log-jam, eh? I think what you lack over here is party discipline. When our party members don't take orders from the top, we fire 'em. Fired two last month, in fact."

"What we call a purge. Even FDR couldn't put that over; certainly, Truman can't. Well, Cheerio," I said, and, feeling a little like the interviewer interviewed, I bade the V.E. goodbye.

WILFRID PARSONS

UNDERSCORINGS

Said the Washington State Supreme Court last week, declaring unconstitutional a law allowing parochial-school children to ride in the public-school buses:

Any private, religious or sectarian schools which are founded upon, or fostered by, assurances that free public transportation facilities will be made available to the prospective pupils thereof, occupy the position of receiving, or expecting to receive, a direct, substantial and continuing public subsidy to the schools as such . . .

Said the U. S. Supreme Court, February 10, 1947, upholding a similar New Jersey law in the *Everson* case:

The State contributes no money to the schools. It does not support them. Its legislation, as applied, does no more than provide a general program to help parents to get their children, regardless of their religion, safely and expeditiously to and from accredited schools.

► The third annual Sisters' Vocation Institute will be held July 20-24 at the University of Notre Dame, South Bend, Ind. It will study practical means of discovering and fostering vocations to the sisterhood. The importance of this work is underscored by a recent statement of Monsignor Hochwalt, director of the Education Department, NCWC, that, owing to the dearth of vocations and the increasing number of pupils, the teacher situation will reach crisis stage in grade schools by 1957 and in high schools by 1961. (For information write Rev. John H. Wilson, C.S.C., at the University.)

► A group of Catholic labor unionists in Detroit is the latest addition to the growing National Radio Rosary Organization. The Rosary is now recited daily over the radio in Baltimore, Md.; Memphis, Tenn., (two stations); Mobile, Ala.; Alexandria, Baton Rouge and New Orleans, La. (two stations in N.O.). Boston, Mass., and Havana, Cuba, may be next.

► Older (and not-so-old) readers of *AMERICA* will remember the "pilgrimage and travel" articles by John Gibbons, an English writer, in our pages in the early 'thirties. His interest in these topics grew out of a walking pilgrimage to Lourdes. NC News Service, June 9, reports his death in Lancaster, England, aged 67. R.I.P.

► Rev. Joseph F. Donnelly, director of the Hartford Diocesan Labor Institute, has published Part IV of his *Labor School Notes*—"Reconstructing Society With Christ." The three parts previously published are: "The Worker and His Rights"; "Moral Problems in Industrial Relations"; "The Social Problem and Some Answers." These mimeographed notes were worked up by Fr. Donnelly as a help to priests teaching in Catholic labor schools, since suitable texts are not easy to get. They may be had for a nominal price from the Diocesan Labor Institute, Box 1224, New Haven 5, Conn. Governor Chester Bowles recently appointed Fr. Donnelly chairman of the State Board of Mediation and Conciliation. C. K.

The President at Little Rock

Speaking on June 11 at the dedication of War Memorial Park, Little Rock, Ark., Mr. Truman sketched briefly, but very clearly, the policies which the United States is following as a leader in the world struggle for peace and freedom.

"In the face of troubled conditions and against communist pressures," said the President, our efforts thus far "have turned the tide in favor of freedom and peace." But "we are only midway in carrying out our policy." We have to carry it firmly through, not heeding "voices which claim that because our policy has been successful so far, we can afford to relax."

There are three essential conditions we must achieve if we are to build a lasting peace:

First, this nation must be strong and prosperous. Second, other nations devoted to the cause of peace and freedom must also be strong and prosperous. Third, there must be an international structure capable of adjusting international differences and maintaining peace.

Economic prosperity is no less necessary to our policies than military security. World economic revival depends largely upon us. If our economy suffers a serious setback, the free nations "will be plunged in chaos and despair."

To maintain . . . prosperity, it is not sufficient to drift with the tide. . . . We must establish a fair distribution of business opportunity; we must have a free labor movement able to hold its own at the bargaining table; we must protect the purchasing power of Americans against the hazards and misfortunes of life.

With these words the President lifted the gaze of employers and wage-earners, farmers and consumers from the parochial field of their own interests to the vision of a strong and prosperous America maintaining and increasing its strength to shoulder the burden of world leadership.

The second condition for peace is that other nations, too, must be strong and prosperous. Economic confusion and collapse are the natural spawning ground of dictatorships. Our aim, therefore, is to help the other free nations to rehabilitate themselves, and to work together in economic cooperation. Here the President recalled the policy of reciprocal trade agreements worked out by former Secretary of State Cordell Hull in 1934. This policy, he asserted, must be continued and expanded, until we finally can arrive at a "permanent international trade organization to apply standards of fair dealing in the commerce among nations."

The immediate objective of European recovery has been partially achieved: ERP has halted "social and economic disintegration" in that continent. But the program is still in its early stages; and therefore "a slash in the funds available for European recovery at this time would be the worst kind of economy." (Almost as the President spoke, Senator Taft in Washington, against the opposition of Senator Vandenberg, was advocating a ten-per-cent cut in ERP funds.)

EDITORIALS

After warning against arbitrary cuts in European recovery funds, the President turned to "Point Four" of his Inaugural Address last January—a program of developing countries with under-developed economies, chiefly through the investment of private capital. He promised that he would soon offer Congress a legislative program to implement this plan.

Finally, Mr. Truman discussed the key question of international security. Economic progress cannot take place under the imminent threat of war. While the United Nations "has already achieved the peaceful settlement of difficult issues . . . much remains to be done." Within the framework of UN, the Atlantic Pact offers an assurance against armed conflict which the UN is not at present equipped to give.

As a corollary to the Pact, he strongly defended the arms program. Without military aid to increase the strength of the free nations of Europe, the Atlantic Pact must seem to them an empty promise. In assuring them of military aid, we hold up the hands of the friendly democratic forces there, and contribute directly to our own security.

Such was the President's review of our present policies. It was an able review—clear, trenchant, persuasive. It ought to persuade that dwindling minority, in Congress and out of it, which still refuses to recognize America's new role in the world and the need to play it with courage and decision.

Marx, a reactionary?

In its issue for June 1, 1949 the *Ukrainian Bulletin* (50 Church Street, New York 7, N. Y.) prints an item which the "Voice of America" ought to find extremely useful. Recalling that Karl Marx was a bitter critic of all forms of Russian imperialism, including Pan-slavism, the editors wonder whether Stalin and his Kremlin cronies have ever read the following paragraphs which Karl Marx wrote in the *Neue Oder-Zeitung* for April, 1855:

Pan-slavism is a movement which endeavors to undo what a thousand years of history have created. It cannot achieve its aims without sweeping Turkey, Hungary and half of Germany off the map of Europe. Should this result ever be accomplished, it can be made to last by no other means than the subjugation of Europe.

Pan-slavism has now transformed itself from an article of faith into a political program. By now, it is no longer only Russia but the whole Pan-slavist conspiracy which threatens to found its realm on the ruins of Europe. This leaves Europe only one alternative—subjugation through slavery or the lasting destruction of the center of slavery's offensive.

It is difficult to believe, bearing in mind what has happened in Eastern and Central Europe since the war, that those words were written almost a century ago. They are very nearly a perfect description of the dangerous mess in Europe today. If Turkey still enjoys a precarious freedom, that is solely because Stalin is not yet willing to run the risk of war. Hungary is gone and half of Germany, as are Bulgaria, Rumania and the Baltic States. All the rest of Europe, including communist Yugoslavia, trembles for the future. The Atlantic Pact, as Premier Spaak of Belgium bluntly told the Russians several months ago, was born of Western Europe's fears.

The whole postwar upheaval in Europe is due, then, to Russia's imperialistic push westward, to the very policy which Karl Marx condemned a hundred years ago. The people behind the Iron Curtain, especially the suffering, regimented Russians, might be interested in knowing this. It would present them with a disturbing question. They would have to ask themselves whether Stalin, by pursuing an imperialistic policy, is betraying Marx; or whether Marx, despite authorship of the *Communist Manifesto* and *Das Kapital*, secretly harbored "reactionary views, inconsistent with the Soviet reality." Should this question lead the Russian people to be even more skeptical of their leaders than they are reported to be, so much the better for world peace.

SEC under attack

With such major issues as the North Atlantic Pact, labor-management legislation and the Lillenthal inquiry monopolizing space on the front pages, the current hearings on the 1950 appropriation for the Security and Exchange Commission have been relegated to the largely unread financial sections. Since the healthy functioning of SEC is a matter of concern to so many people, this lack of emphasis is a pity. If the public knew that SEC was in danger, it would surely rally to its support. As it is now, this popular agency may be crippled, with the public none the wiser.

Originally, SEC asked for \$6,121,000 to carry on its work through fiscal 1950. For some reason not altogether clear the House voted to reduce this by about \$370,000. Last week a subcommittee of the Senate Appropriations Committee was trying to decide whether the cut ought to be restored or approved.

Highlight of the hearings was the testimony of Cyrus S. Eaton, the biggest stockholder in Otis & Company, who charged that SEC was "throttling" the capital markets and should be made to get along on about \$2.5 million. He said that the Commission had become a "vast bureaucracy swarming with lawyers and technicians who seemingly have dedicated themselves to preventing American industry from financing itself by selling its securities publicly to individual investors."

It would be very disappointing, indeed, if the Senate should be impressed by these melodramatic and exaggerated charges. The report of the Hoover Commission—a much less interested party than the head of Otis & Company—flatly contradicts the accusation that SEC

has grown into a bloated, inefficient bureaucracy. After a searching investigation, it found that the Commission "has been notably well administered," and added:

Even its critics concede that its staff is able and conscientious, and that the commission generally conducts its work with dispatch and expedition where speed is most essential. The commission is an outstanding example of the independent commission at its best.

To Mr. Eaton's charge that the cost of registering securities with SEC made it "well nigh impossible for the smaller companies to raise money by the traditional method of selling securities to the public," Edmond M. Hanrahan, chairman of the commission, offered a crushing rejoinder. Using figures for the years 1945-47, Mr. Hanrahan showed that the average cost of floating forty-seven registered issues of \$50 million or more was only 1.15 per cent, whereas the cost of floating nineteen issues of \$500,000 or less was an onerous 21.9 per cent. Of this heavy cost, about eighty per cent went for underwriters' commissions and discounts!

Conceding that the high cost of floating small issues is a problem, the chairman said that "it is also entirely a problem of higher underwriting expenses, rather than registration under the Securities Act." In other words, it is a problem for men like Mr. Eaton to solve, not for SEC.

Despite the necessity for economy, the Senate ought to restore the ill-advised cut made by the House. To handicap SEC in performing its highly important function is an expensive way to practise economy.

Sigrid Undset

IN AMERICA's forty-year history, few incidents are pleasanter to recall than the welcome that Father Talbot and his Staff gave in 1940 to Sigrid Undset, winner of the 1928 Nobel Prize for literature and distinguished Norwegian convert to the Catholic faith. Her death at the age of 67 on June 10 of this year means the loss of one of the best-loved and best-known members of AMERICA's reader circle.

We recalled on that occasion (AM. 9/28/40, p. 691) that the first woman who ever came from the Old to the New World was a Norwegian Catholic. Madame Undset came to the western shores not as a free seafarer but as an exile, fleeing from the murderous nazi rule.

Her first appearances were unimpressive. Her brilliance was of the written, not of the spoken, word, as those who arranged her lecture tour rather disappointingly discovered. It was only when she had settled down for a five-year stay at Brooklyn Heights that she revealed an unexpected greatness in her personality: her childlike simplicity, her deep Catholic faith and her equally deep Christian charity for the poor and the oppressed. Through the war years Madame Undset labored late into the nights sewing garments and preparing packages for sufferers abroad. After her return to Norway she continued to toil for the needy, despite great personal hardships and failing health. Her last week on earth was

spent in preparing a welcome for the bishop of the new Vicariate-Apostolic at Hamar, close to her home at Lillehammer. She prayed eagerly that priests from the United States might be found to aid the Church's pastoral work in Norway, especially with the refugees from Czechoslovakia in that country.

Concern for the sanctity of marriage was the master passion of Sigrid Undset's life. She consecrated her riches of imagination, her depth of emotional feeling, to the countless aspects of this theme. She was convinced that marriage must be founded upon a supernatural faith. As she herself wrote in a local Catholic publication: "No other belief can give the people of our day the courage to live according to nature and to accept the children which God gives them: only this, to believe that every child has a soul which is worth more than the entire visible created world."

Her intense reverence for each individual child's soul was reflected in her joyous love of children. Children's thoughts and adventures fill many a nook in her tales of ancient and modern life, and she wrote two children's books during her exile.

Sigrid Undset said some hard things; for finer sensibilities, she occasionally said some pretty shocking things. It is only when we take into account the complete clarity of her doctrine and her vast human sympathy that all her work can be seen in the perspective it so eminently deserves. As Anne O'Hare McCormick wrote (AM. 11/9/40, p. 118): "In the long, large view of Sigrid Undset there can be pity and terror and sorrow too deep for tears—but no despair. As a creative artist she has seen too much. She has looked too far into the past to fear to look into the future."

The literary world will continue to pay tribute to her great talents. The tribute she would desire, besides prayers for her own good soul, is one which all of AMERICA's readers can readily pay: abundant charity for the suffering and zeal for the beauty and glory of the Church of God.

Uniform divorce or uniform marriage?

How would you go about cutting down the American divorce rate? Former Senator Arthur Capper of Kansas was so convinced Congress could solve the problem that for twenty-eight years he regularly brought up a proposal for a constitutional amendment giving Congress "power to make laws which shall be uniform throughout the United States on marriage and divorce, the legitimacy of children, and the care and custody of children affected by annulment of marriage or by divorce."

Uniform State law has received even more attention as apparently the only practical solution, but many obstacles always arise to nullify progress here. State legislators seem unwilling to accept a proposed uniform law as it stands. They may omit whole sections included as absolutely necessary, or they may add sections to suit local policy. Supposing a uniform act in all forty-eight

States (since 1892 only one of a hundred proposals of the National Conference of Commissioners on Uniform State Laws has been so enacted), local court interpretation will vary considerably.

Even if the States could be persuaded to pass a uniform law, and the courts to interpret it uniformly, would this be the answer that such groups as the National Conference on Family Life, the American Bar Association and the National Association of Women Lawyers are seeking? Admittedly there would be some improvement. The divorce court would then become, instead of a divorce mill, a social-minded court bent first upon the reconciliation and rehabilitation of the family unit.

Such a change would be a remedy for some divorce actions which have already reached hearing stage. It would eliminate the farce of the four-minute hearings. In some cases the courts might even diagnose the cause of marital failure and reconcile the estranged spouses. All this, however, in the opinion of Paul E. Fitzsimmons, writing in the *American Catholic Sociological Review* for March, 1949, is rather a doctoring of symptoms than real preventive cure.

Divorces don't arise in the courts. They usually begin in the homes which they destroy. The road to the divorce court starts from a broken home.

What breaks up the modern home? Sociologists point out that the contemporary family lacks the rural foundation, the parental rule and the sense of sacredness which characterized the traditional family. In the past you could always find family cooperation, sharing of responsibility, bonds of work and play, of love and prayer. The father was ruler, judge, leader. The mother was really a "homemaker." Marriage and the children were sacred. If marriages sometimes failed in the past, as they did, that failure had to be attributed to something else than a misunderstanding of the nature of marriage and its obligations.

These marks and attitudes have pretty much vanished, or at least faded. Freedom and "emancipation of women and children" have tended to obscure the sacramental character of marriage. The false notion of romantic love, which excludes sacrifice, has become widely prevalent. Self-control, restraint and conformity have a place in business and in sport—too seldom in the home. Even a picture magazine found that first marriages crack up because of a vacillating sense of values, immaturity, lack of emotional stamina and ignorance of the demands of married life. The housewife has turned into a glamor girl who cannot spare a moment for the vocation of homemaking. The husband must be a go-getter, without time for training children.

No wonder that sociologists and other students now concentrate on preparation and equipment for marriage and family life. Only a year ago a committee of American lawyers said:

The marriage fails because of the failure of the individuals who marry. . . . The real grounds lie in the character defects of one or both spouses. . . . which some of us believe can be summed up in selfishness and inconsiderateness.

Character and sacrifice belong to the vocation of marriage. They, not uniform law, will prevent divorce.

Time in the forest

Eva Beard

AS THE SOCIOLOGISTS will tell you, there is a "lag" in our educational processes. We never quite catch up with ourselves, being usually some twenty years behind. Many of our otherwise well-conceived attempts at legislation fail for lack of recognition of this fact—for lack of a sense of the public mind and how far it has arrived in a particular field. The parallel between prohibition, of unloved memory, and the restrictive forestry legislation now advocated by the United States Forest Service is far from exact. Yet certain factors bear a strong resemblance.

We attempted the futile remedy (or expedient) of Prohibition, because of insufficient understanding of the nature of alcoholism, whose causes and effects are only beginning to receive a measure of understanding among both the medical profession and the general public. Understanding of forest problems is new, too. Scientific forestry in the United States is only about fifty years old, though it is much older in Europe.

Fifty years ago even the few scientifically trained foresters in the nation possessed little exact knowledge of our rich treasure of tree species: how many of each we owned and who owned them, how each was being used or destroyed. The public, in general, knew nothing at all and cared less. It still knows remarkably little, beyond the fact that it has to pay through the nose for high quality lumber or, more often, must do with inferior quality. In view of this fact it cares not nearly enough about what has happened—and continues to happen—to our forests.

Between 1909 and 1938 we reduced our total stand of trees of saw-timber size from 2,826 billion feet to 1,764 billion feet, or almost 40 per cent in a period of about 30 years.

That happy combination of elemental forces, Gifford Pinchot and Theodore Roosevelt, aided by some adroit political timing, saved for us a portion of our big trees in the shape of National Forests. In consequence, much of our remaining 44.6 million acres of virgin timber—only a quarter of it, however, of high quality—is publicly owned.

It is timber from the National Forests which enables many companies in California and the Pacific Northwest to stay in business; many others, for lack of trees to cut, must close down within five to ten years. It can be argued that they should have maintained their timber stands by the practice of sustained-yield forestry. In fact, old, well-financed companies have long been doing just that. But the trees themselves operate on a program that touches a century, while the large proportion of smaller companies are financed only for quick returns—the time-honored "cut and get out" policy, whose un-

lovely sequel is desolate, cut-over regions rendered useless for generations, eroded hillsides, ghost towns, migratory labor.

Total saw-timber growth for the year 1944 was estimated at 35.3 billion board feet; total drain, including losses from fire, wind, ice, epidemics of insects or disease, 53.9 billion board feet. Much of the saw-timber drain cuts down our remaining small stock of high-quality timber, while much of the new growth is of greatly inferior quality.

Pulp and paper companies are in a less serious state than builders, since they can use trees below saw-timber size and since today the industry uses many more species of wood than it did in earlier years. It costs less, however, to make pulpwood of big trees than of small; and in some areas the industry competes for possession of our remaining stock of saw-timber trees. Pulp mills, moreover, must be large for low-cost operation, and in a number of regions, notably in the South and the Pacific Northwest, the necessity of adequate supplies near at hand has forced large-scale buying-up of forest land. This is usually accompanied by a reforestation policy that bodes well for the future. At present, also, the mills in the Middle Atlantic and Lake States and in New England import pulpwood not only from Canada but from other States.

By confining our use of pulp-woods to reasonable proportions, and by restocking our forests, we could, in the not-far-distant future, make most areas of the nation self-sufficient in the matter of pulpwood supplies; and, in view of world shortages and of increasing demand for newsprint and other paper products, it is important that we should be able to sustain ourselves in time of need.

The lumber industry, of course, does not want restrictive Federal legislation. A substantial section of it is doing its own restricting, as well as conducting a number of admirable, large-scale educational enterprises to bring the rest into line—to shorten the "educational lag." Good forestry pays, the wise companies know; bad forestry in the end does not pay. Hence the replanting program. "Tree farms," begun in the Northwest, now include some 15,000,000 acres in 20 States. The American Forest Products Industry's program, "Trees for America," has been begun in Alabama, where some 40 per cent of the farmland is in woodlots. Directed at small owners, the program is now extending operations to the Lake States and to the Pacific Northwest. Also, an industry-launched anti-forest-fire campaign, "Keep America Green," is now under way in 24 States. Prices are high, the industry must have trees; there's a warmer climate for scientific forestry than ever in our history.

Eva Beard's articles have appeared in the New York Times Magazine, the New York Herald Tribune, This Week, the New York World-Telegram, Christian Science Monitor, Washington Star, Toronto Star Weekly, American Mercury, Spirit, etc. She writes frequently on agricultural subjects.

The 11 per cent of our commercial forest which is in large holdings is increasingly well managed, especially in the South, and promoters of conservation are steadily widening their sphere of influence in the direction of better forestry on smaller acreages. A quarter of our total commercial forest of 461 million acres is owned by Federal, state and local governments and, for the most part, managed for sustained yield.

Of the remaining two-thirds not in the above categories, more than half is in holdings of less than 5,000 acres. The 261 million acres in this ownership group is divided among 4,200,000 owners, 97 per cent of them east of the Great Plains. Here lies forestry's very negation, here is the "lag." In the poorer sections of the country, the problem is not only lack of knowledge and the energy to apply it, but lack of money. Necessity all too often forces the selling-off of small holdings on the worst terms for both owner and the future of the forest and the land it grows on. Seventy-one per cent of the cutting by small owners is poor or destructive. Says the United States Forest Service: "We must find ways and means to help the small woodland owner practise better forestry, and thus realize the values which these lands can produce." What can be done is evidenced by the fact that the Tennessee Valley Authority estimates for its area a potential income of \$60 an acre from properly managed forest land, as against the present \$7 average.

Finding ways and means to make small forest holdings pay their way—and, better, pay it in perpetuity—poses a complex of questions, but questions which a democracy should be able to answer without resort to more than a minimum of government intervention. Tools are numerous and pretty well perfected; though their degree of effectiveness varies, largely according to how well the holders are powered financially. In New York State, for example, 100 per cent of the forest is under organized fire-control. In the South—our great hope of future trees—the average is 50 per cent. Practical aid and education offered throughout the country by Federal and State Forestry agencies, Conservation Services, Agricultural Extension Services, Experiment Stations, TVA, add up to an impressive total, whose effects are cumulative. If these combined efforts were enough to stop the drain on the forests, no legislation would be sought.

Given time, the good results of voluntary cooperation and education in the field of forestry are scarcely open to doubt. We have in TVA, in operation for fifteen years, what is perhaps our outstanding example of this voluntary method. In the TVA area the yield of the 14,000,000 acres of forest under organized fire control has risen 70 per cent—20 per cent above the South's average. In certain counties, under cooperative fire-control projects conducted jointly by local agencies and landowners, Federal and State Forestry agencies and TVA, the annual burn has been reduced to a fraction of its previous average. Similarly, planned cooperative projects look toward better management and cutting practices: reforestation of thousands of acres of eroding and idle land; development of wood-using industries; extension of new processes for utilizing lower-grade timber; thus relieving the

drain on high-grade timber. Further, more than 400 demonstrations of scientific forest management have been undertaken by landowners on a total of 130,000 acres. At Big Lick, Tenn., a community demonstration comprises 61 farms.

In 1948, landowner interest in tree planting reached an all-time high—some 3,325 landowners (almost a thousand more than in 1947) planted 10,686,000 TVA-produced seedlings.

The above-named projects are typical of the wave of tree-planting which last year produced a demand for more seedlings from State Forestry nurseries than the nurseries were producing. That sounds like a lot of trees for the future—but it is far from enough, since a great deal of present-day planting represents replacements of forests "liquidated" during the war boom. Americans, new to the idea of forest management, give way to excited admiration of themselves when they plant a few trees, rather than to excited concern when, as more



often happens, they fail to plant at least part of the number they have cut or allowed fire to destroy.

None the less, these are hopeful things: seedlings in the good earth or on the raw, eroded hillside which, given time to grow, will one day be saw-timber. Time must become the friend of the forest, not its enemy.

To this end our general education system could lend more aid than at present. Wheels within it do begin to turn—more teaching of forestry in agricultural high schools, more demonstration forests operated by colleges and an occasional high school. The National Education Association publishes a Yearbook of Conservation. But our special forestry schools are insufficiently financed for the increasing demands upon them. On the high-school level and below, the subject of forestry makes brief and sporadic appearance. The drag of the educational "lag" on our woodlands will be heavy until fifth-grade Sammie and Betty Jane begin to point the finger of shame at heedless cutting and preventable fire in their woods. In a period dominated by radio and screen, with television all too nearly upon us all, the continued existence of this time-honored twenty-year hiatus between education and national need takes on a special absurdity.

It takes time to grow big trees again. If we want them we must, in some coin, buy that time—perhaps with laws which will cost a great deal in money for enforcement and in loss of the sense of individual responsibility. We might first see what bargain with the forest we can strike by making use on a really adequate scale of the educational techniques we have right at hand—which would cost money, too. It has never been done, and it is high time. For time in the forest, yesterday, today, tomorrow, wears for each period a different face.

Paul Blanshard and the Catholic Church

George H. Dunne, S.J.

IV: Catholic Schools

I HAVE ALREADY pointed out some of the major distortions in Paul Blanshard's criticisms of Catholic schools. To avoid unnecessary repetition I refer the interested reader to my earlier article (cf. *Commonweal*, March 12, 1948).

When Blanshard looks at Catholic schools, he sees a conspiracy of priests to impose unwanted burdens upon the helpless, reluctant mass of Catholic laity (Cf. Blanshard, *American Freedom and Catholic Power*, p. 62). He "documents" his description by references to the prescriptions of Canon Law which define the obligation of Catholics to send their children to parochial schools (p. 64).

This is like arguing that, since the penal codes of our States prohibit the robbing of banks, the masses of the American people are in favor of robbing banks. The argument assumes that the only reason the average citizen refrains from bank robbery is fear of the law.

The truth is that, in general, laws are effective only so long as they meet with the general approval of the people. The average Catholic sends his children to parochial schools because he is satisfied that the caliber of education compares favorably with that given in public schools and, in addition, is convinced that there are certain important values found there which are not to be found in the public schools. Whenever possible, a good Catholic will send his children to a parochial school. What Blanshard forgets is that people are good Catholics through conviction, not duress.

In our parish school here in Phoenix we have about 800 children. Last year a new school building was added to accommodate the constantly increasing demands of parents. Despite this improvement, we were forced to turn away some 300 children for whom there was no room. The entreaties and expostulations of disappointed parents reached such proportions that the distraught pastor was almost driven into hiding. I cannot quite fit these facts into Blanshard's theory of the tyrant priest forcing unwilling parents to send their children to the parochial school.

The total incomprehension of things Catholic which disqualifies Blanshard as an objective critic is nowhere more in evidence than in his description of Catholic teaching nuns. Sometimes this lack of comprehension is merely funny; sometimes it is insulting.

"Although the Church favors unionization for almost everybody else," the poor nuns are not unionized (p. 67). And—would you believe it—even the poor wages they receive must be turned over to the orders to which they

No wonder the Catholic schools are a menace to American democracy!—the poor nuns are not unionized and get such miserable pay. Father Dunne, widely known enemy of bigotry and racial injustice, in his fourth article in this series analyzes an anti-Catholic bigot's ignorance of the Catholic schools and their self-sacrificing teachers.

belong (p. 68)! Now if they would organize they could put a stop to all of this, bargain for decent wages, time and a half for overtime. Why, a nun could put something aside every month, buy herself a moderately priced car and a little cottage in the country to which to retire!

Blanshard seems unable to understand that nuns are not paid wages because they do not want wages. They have freely and deliberately embraced a life of religious poverty in which everything is owned in common and nothing is owned personally. As I have already pointed out (*Commonweal*, March 12, 1948, p. 541), "from each according to his ability, to each according to his need," is the rule of life in religious orders. Nuns entered religious orders because they desired to follow this rule of life. It is one of his curious blind spots that Blanshard, who apparently has considerable sympathy for the idea of socialism, is totally unable to understand people voluntarily embracing the ideal of communal living from motives of Christian idealism.

Blanshard is offended by the "unhygienic costumes" of the nuns (p. 67). Unhygienic is hardly a word to apply to nuns, who are so notoriously immaculate about their persons and their houses that the cleanliness which surrounds them makes the male animal almost uncomfortable. If anyone ever finds a stray "woolie" in a convent, he should offer it to the Smithsonian Institution.

If Blanshard had said their costumes strike many people as outlandish, I should agree. So are Bing Crosby's costumes outlandish. If the Blanshards ever prevail in this country, we may expect laws telling us not only that our children must go to school but *what* school they must go to. We should not only be obliged to wear clothes but we should be told *what kind* of clothes we must wear. That would be the end of democracy. In the kind of state Blanshard would give us, Bing Crosby would have no choice but to put on a collar and tie or go to jail.

I am not being flippant. I think the fundamental attitude here expressed is extremely important. It reveals certain profound weaknesses in Blanshard's conception of democracy. He sees a grave threat to democracy in the efforts of the Breen office, administering a self-denying code adopted by the motion picture industry itself, to see that the ladies of the cinema do not take off too many clothes, at least not under the public gaze of the camera. He presumably sees no threat to democracy in laws, enforced by the police power of the state, which would oblige nuns to remove as much of their clothes as the politicians' taste in dress might dictate (Cf. p. 282).

It is impossible to please Blanshard. On one page he complains that "even the names of the 259 religious orders for women" are "utterly alien to the typically

robust and independent spirit of American womanhood" (p. 67). On the next page, he complains that the masculine saints' names which the nuns often adopt in religion—"Mary John," "Mary Frederick," "Mary Matthew," "Mary Emmanuel" and "Mary Thomas"—are altogether too robust to suit him (p. 68).

The simple fact, is of course, that the range of temperaments among the 80,000 teaching nuns in the United States (or in almost any convent for that matter) is as broad as the range of temperaments of American women in general. As any Catholic could have told Blanshard, in the convent are all types of personalities—there are nuns as robust and independent as any home-run queen on a professional girls' softball team (we have a former tennis champion in our convent here) and some are as shy as the proverbial violet; one may be as vigorous, except for a difference in vocabulary, as the toughest top sergeant in the army, another as feminine as Lillian Gish.

Because nuns are celibates, says Mr. Blanshard, they are not qualified to teach the young (pp. 68 ff.). I do not know what the figures are, but from personal observation I am of the opinion that the number of unmarried school teachers in our public schools is such that, should Blanshard's norm of non-celibacy ever be accepted as a requirement for a teacher's certificate, half the schools in the country would have to close their doors.

Blanshard is about as well qualified to discuss nuns as I am to discuss nuclear fission. He himself has probably put his finger on what is, apart from his obsession with Catholicism as a conspiracy, the principal explanation of his ignorance: "Non-Catholics never encounter them [the nuns] except as strange passing visions of flowing black, with maidenly white faces snugly bordered by white linen" (p. 67).

Blanshard is like the informant at the anti-KKK rally in Los Angeles (*Cf.* my second article, *AMERICA*, June 11, 1949) looking down upon the thousands of ordinary American men and women on the floor of the auditorium. From his remote perch in the gallery he saw them only as strange specters from the nether world of conspiracy. In reality, he didn't see them at all; what he saw were fantasies of his own imagination.

Unquestionably there are many soft spots in the Catholic educational system. Catholic educators are aware of the fact. It is from their self-criticisms that Blanshard derives much of the "documentation" out of which he builds a sorry picture of the low educational standards of Catholic schools (*Cf.* pp. 72 ff., 101 ff.) He overlooks the fact that the amount and frankness of this self-criticism are, in themselves, indications of vitality and health. When criticism is stilled, there is cause for alarm. Silence is a sign that smug complacency has entrenched itself, and complacency is the prelude to decay and death, whether in literature or in life, in society or the state, in politics or economics, in the school or the Church.

By selective documentation drawn from the criticisms of Robert Maynard Hutchins and his associates, or simply from critical articles which have appeared in educa-

tional journals, I fancy I could draw so desolate a picture of the low state of education in the American public schools that one might easily conclude that the best thing for the country would be to turn all our schools back to the Indians forthwith. I doubt, however, that Hutchins or the other critics would think the conclusion fairly derived from their views.

One of Blanshard's basic fallacies consists in the fact that he opposes to the Catholic school, which he sees chiefly in its imperfections, an ideal public school which never existed on land or sea. He assumes, for example, that the principles and ideals of democracy inevitably prevail in public schools and cannot prevail in Catholic schools. He forgets that the teachers in public schools all too often bring their own prejudices into the classroom with them.

Recently I was asked by a teacher in a large public high school to lecture to each of his five classes on the subject of anti-semitism. I learned from him, and from personal observation, that anti-semitism, as well as racial prejudice, was disturbingly common among the students. I also learned from him that there was scarcely another teacher on the large staff of this institution who was trying to do anything about it, chiefly because most of them shared the prejudices of their students.

This is not an isolated experience. Inasmuch as a great deal of my time for some years has been devoted to fighting racial prejudice, I have had considerable

first-hand experience in this matter. On the basis of that experience I do not hesitate to assert that, if there are far too many Catholic schools which fail in this respect, their record is at least as good as that of the



public schools, and in many cases much better.

It was not a Catholic school board, but a public school board which two years ago in Southern California attempted to segregate all Mexican-American children. It is not the Catholic schools, but the public schools, which throughout the State of Arizona segregate by law all Negro children and, in many localities, all Mexican-American children. It was not the students of a Catholic school, but of a public school, who a few years ago almost provoked a terrible race riot in Gary, Indiana.

My intention is not to draw up a general indictment of public schools. I am very much out of sympathy with the extreme forms of criticism of public schools in which certain Catholic leaders have on occasion indulged. The public schools, within the limitations imposed upon them by their environment, are doing a good job. The same may be said of Catholic schools. Allowing for a certain number of incompetents, the men and women who teach in the public schools are sincere, able, conscientious, and possessed of high ideals. But they are not perfect. The same may be said of the teachers in Catholic schools.

I suppose all I am trying to say is that the best answer to Blanshard's criticism of Catholic schools is: "Let him who is without sin throw the first stone." I am also

suggesting that the best place for pamphlets describing the public schools as *Our National Enemy No. 1* is the ash-can. And that is the best place for Blanshard's chapter on "Education and the Catholic Mind."

As for his chapter on "Public Schools and Public Money," I think it can be consigned to the same place. The pretension that a program of public aid for private schools strikes at the very foundations of democracy is little short of nonsense. We can dispense with hysteria and look at the facts.

Thousand-year bridge in scriptural texts

William Brennan

MOST OF THE NEWS REPORTS out of Palestine in the past year covered battles, assassinations, cease-fire orders, tales of brutality—all the progeny of war. On this account one significant news item from the Holy Land has been crowded off the front pages of our dailies. It concerns one of the most remarkable manuscript discoveries of the modern era, a discovery which, because of war conditions, is only now being publicized.

About a year ago Dr. John C. Trever, an American scholar, acting director of the Jerusalem School, watched a monk from the old City of Jerusalem open a small leather suitcase. The monk, a Fr. Sowmy of St. Mark's Syrian Orthodox Convent, took out four scrolls wrapped in newspapers and presented them to him. Dr. Trever is connected with the American Schools of Oriental Research, whose headquarters are in New Haven, Conn. The largest of the scrolls caught his eye. He found it somewhat pliable, so he laid it gently on his bed and began to unroll it slowly, like a man uncovering precious stones. He had to examine the ancient writing in his own room because there was no heat in any other room in the building. War conditions in Jerusalem are not exactly conducive to research.

After unrolling about a dozen columns, the young scholar looked intently for signs of forgery. The script, however, was not the relatively modern Aramaic, but Hebrew. He paused while deciphering the characters and suddenly went to his desk for a box of slides. Flipping through them quickly, he picked out two and raised them to the light. The first was from the British Museum Codex, a Biblical manuscript of the ninth century A.D.; the second was of the Nash Papyrus, the most ancient fragment of the Old Testament. In a flash Dr. Trever realized that the scroll was far older than the ninth-century Codex, and that its script was remarkably similar to that of the Nash papyrus. Immediately he sat down and copied out a small passage from the document. As he sat at his desk transcribing the Hebrew letters, the Syrian monk related the story of the discovery.

Only an intolerably narrow provincial would claim: 1) that the people of England, Wales, Scotland, Canada, Holland or Switzerland were less zealous for democracy than we; or 2) that democracy did not function at least as successfully in these countries as in our own. Yet the fact is that in each of these countries public aid for private schools has long been taken for granted. As the Latin adage has it: *Contra factum non valet illatio*—which, roughly translated, means: The proof of the pudding is in the eating.

William Brennan, S.J., who holds the degree of Master of Arts in the classics from St. Louis University, spent three years teaching in British Honduras and is now at St. Mary's College, St. Marys, Kansas. Mr. Brennan is a frequent contributor to Jesuit Missions, and has published articles in several other Catholic papers.

A wandering Bedouin, transporting some goods from the Jordan Valley to Bethlehem, chanced upon a cave close to the north end of the Dead Sea, high up on the cliffs. The cave had partly collapsed; only a small aperture served as entrance. Within, the Bedouin found some jars containing the scrolls. The jars had been crushed by falling debris, and he could see that they contained some cloth-wrapped objects. He took these out and tore away the cloth, revealing the scrolls.

The Bedouin first offered to sell the scrolls to the Moslem Sheikh in Bethlehem, but he wasn't interested, as the script appeared to be Estrangelo Syriac. Next the Bedouin went to the Syrians in Bethlehem, who, through the intermediary of their Metropolitan, Athanasius Yeshue Samuel of Jerusalem, purchased the scrolls at once for St. Mark's Convent Library.

After the monk finished his account of the history of the scrolls, he left, taking the scrolls with him. Dr. Trever immediately went to work to trace the opening phrase of the portion he had transcribed. With the help of the Hebrew dictionary he found the specific references to the phrase before him. In a moment he had it—Isaiah, 65:1. It was inevitable that the thrill of discovery should awaken a flood of conjecture in the mind of the young man. Sleep was out of the question for him that night.

Next day, with a co-worker, he was bent over a small table in a room lit by kerosene lamps. (Electricity was gone as the result of bombing.) But the yellowish glow of the lamps was sufficient for comparing the sample script with known script from the Nash document. After many hours of painstaking study the two men were convinced that the samples of the Isaiah text were as old as, if not older than, the characters of the oldest known papyrus, which is dated approximately 100 B.C.

On the following day Dr. Trever succeeded in getting by Arab guards into the Old City and seeing the priests of St. Mark's convent. Two of them returned with him to his school, bringing their invaluable documents. Dr. Trever began the work of filming the scrolls. The re-

sult of successive days of filming was that three of the four scrolls were identified: part of a commentary on the Old Testament book of Habakkuk; a Sectarial document; and the complete text of Isaiah.

The first of these cites the text of the prophet bit by bit, and follows up each quotation with a short interpretation. The second is a disciplinary manual of an unidentified sect within Judaism, alike in many respects to the Essenes. This unknown community evidently regarded themselves as the only true Israelites; they were in some ways a primitive Jewish religious order.

As for the last, its interest and importance are unquestionable, since it is the only complete manuscript of any book of the Bible from the century before Christ. Older by many centuries than any other extant manuscript, it is a significant witness to the text of Isaiah.

The fourth of the scrolls brought to the Jerusalem School has not been identified as yet, since it has disintegrated in many places during centuries of exposure, and there is great danger of its crumbling to pieces if unrolled in its present condition. Fortunately, it appears to be the least precious of the four. The script of two fragments taken from it resembles that of the Isaiah scroll, but the only two words clearly decipherable are Aramaic. The knowledge of the past concealed beneath the cracked and brittle container will have to wait for some time until special scientific equipment makes it possible to unroll the fragile document.

The state of preservation of the Habakkuk commentary is reasonably good. All the damage done can be attributed to worms. It is estimated that the original was about an inch and a half wider than it is today; and about 67 inches long where it is at present only five feet. The text reveals that once there were about 19 or 20 horizontal lines of writing to each vertical column; now there are but 17 such lines. The columns are vertical to the direction in which one unrolls the scroll; they are blocks of writing set apart. Despite the loss of certain lines, the letters remain clear. This is due to the beautiful handwriting of the scribe, who took great pains to pen smoothly formed letters. They can easily be read after the passage of twenty centuries.

The text of the Sectarial document is also well preserved; its fine yellow parchment and distinct characters reveal that it was not worn by frequent handling. True, worms have taken their toll, penetrating often enough into the very text itself. Still it is amazing that so little is really destroyed. One peculiarity of this work is the odd shape of the letters in some places. This was where the writing had faded and was gone over by another hand. Far more erasures appear on this manuscript than on the Isaiah roll, indicating a much less capable scribe.

The copy of Isaiah seems to have suffered more at the hands of readers than it did from the passing of the centuries. Two bad tears of the coarse parchment can easily be discerned, though they were carefully repaired long ago; six smaller tears were taken care of by some delicate stitches of thread. The first twelve columns were so badly worn that a strip of dark leather backing was used in ancient times to reinforce them. There is clear

evidence on the back of the scroll, which is darkened from handling, that hundreds of readers handled it.

Whoever produced this scroll had a fine, regular hand and was quite skillful with a pen. His dexterity and the excellent state of preservation of the text will make it easy for future generations of scholars to penetrate deeply into Biblical antiquity.

Objections raised against the authenticity of the manuscripts by Professor Solomon Zeitlin of Philadelphia were examined and refuted by E. L. Sukennik, Professor of Palestinian Archeology and director of the Museum of Jewish Antiquities at the Hebrew University in Jerusalem. In a letter to the *New York Times*, March 19, 1949, Dr. Sukennik tells how he "came to the conclusion," after an original skepticism, "that this was a discovery of the greatest importance, the antiquity of which could not be disputed." Some of the Fathers of the Church, according to Dr. Sukennik, such as Sts. Jerome and Epiphanius, mention a similar discovery that took place near Jericho in the year 217 A.D., only a few miles from the cave where these latest scrolls were found.

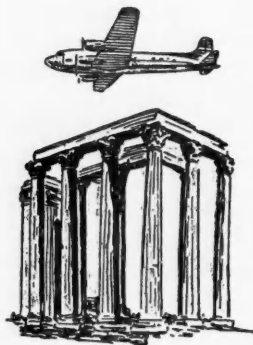
Learned investigation of all these manuscripts will undoubtedly be pursued in the years to come. Especially will scholars turn their attention to the Book of Isaiah

because of the prime importance of the Bible in Western civilization. One of the most noteworthy facts about the Isaiah manuscript is its remarkable accordance with the traditional Hebrew text. Of course the agreement is not perfect in all minute details. There are manifold variations in spelling, owing to the fact that the Hebrew script of that time had no distinct characters to indi-

cate vowels. The point system for indicating vowels only came in with the Masoretic texts several centuries later.

The real value of this ancient copy of Isaiah to Biblical research can only be fully grasped when one understands the nature of the Masorah—the early Hebrew tradition as to the correct form of the scriptural texts. Under the direction, probably, of a certain Rabbi Aqiba, a text of the scriptures dating from the second century A.D. was canonized as the norm for all subsequent scribes. Succeeding ages of copyists transcribed slavishly from this normal or standard text, down to absurd details sometimes, such as letters partially formed or even upside down. Hence arose what is known as the Masoretic texts. Although there are some 3,400 of these, they are, relatively speaking, of no outstanding value because of their lack of variation, and because they all trace their origin to a single common source.

Through the medium of the newly found Isaiah, however, scholars are able to hurdle the artificial barrier of the Masoretes and come within five or six centuries of the original which the ancient prophet wrote some seven centuries before the birth of Christ.



Confused symbolism

THE TRACK OF THE CAT

By Walter Van Tilburg Clark. Random House. 404p. \$3.50

The author of *The Ox-Bow Incident* returns to a Nevada locale in this long novel about a panther chase amid an early October snow. The characters are limited to a family group, with the exception of two; and the conflict within the ranch house is externalized in the hunt for the marauding animal which, in turn, merges in imagination with a legendary black "painter," transparent and invincible. The fact that key figures in the novel are subject to prescient dreams lays stress on the symbolism of the panther, but just what that brooding beast represents is not made clear. The jacket mentions the "perpetual conflict between good and evil," and the interpretation of the panther as an embodiment of cruelty and destruction is an easy if rather vague next step in the reader's progress. There is a shut-in, nightmarish quality about the work, arising as much from the isolated situation of the ranch folk as from their general retreat from hard reality.

The Bridges are entertaining a guest, the fiancée of their youngest son, when a panther descends upon the stock. Gwen is the daughter of a Welsh miner turned rancher, and she provides a focus for the family eccentricities. The mother, who divides her time between reading the Bible and acting the heavy-handed matriarch, looks down on Gwen's ancestry and morals, while the besotted father assails her with delusions of gallantry. The other-worldly Arthur, an ineffectual first son, wishes to see her married to young Harold with his proper share of the family estate. On the other hand, brother Curt has his greedy eye on the whole ranch and treats Gwen in his lustful, blasphemous fashion. Just outside the vicious family circle is Joe Sam, an aged Indian who lapses into trances and considers the black panther an ancestral enemy. It is a real enough panther the sons hunt through the book, but it causes the deaths of Arthur and Curt as effectively as any preternatural force. Harold and Joe Sam eventually kill the animal, and that, or more properly the disposal of the predatory Curt, lightens the shadow over the future.

The core of the novel, and the only part which shows Mr. Clark at the peak of forceful suspense, is Curt's dogged pursuit, through a blizzard, of a common panther which gradually assumes the fearsome shape of a specter. The breakdown of the hard-headed, deadly hunter is a compelling study in stark monotone. As for the ranch-house scenes, there is a sluggish repetitiveness that points up the author's lack

of economy. Arthur's is a rather pretentious portrait, and the mountain-country mysticism with which he is invested is scarcely impressive even with his mother's warped religious fundamentalism as a foil. In spite of passing rewards, the reader must assume a heavy burden to discover Mr. Clark's point, which is either as simple as the jacket blurb makes it or too esoteric for the general.

THOMAS J. FITZMORRIS

For hemispheric cooperation

WE OF THE AMERICAS

By Carlos Davila. Ziff-Davis, 264p. \$3.50.

Carlos Davila is a figure of sufficient international importance to bear listening to. As a provisional president of Chile, Chilean ambassador to the United States, UNRRA delegate and member of the United Nations Economic and Social Council, as well as editor and journalist of note, he speaks from broad international experience and commands a wide influence. His book is bound to have serious repercussions in both European and American circles.



At a time when the concentration of the attention and treasure of the United States is centered upon Europe in an endeavor to strengthen the Western Powers of that area and to head off the spread of communism, this book comes as a serious counter-balance in its call back to Americanism and Pan-Americanism. The indefinite prolongation of the Marshall Plan and its enlargement by supplementary plans, gifts and grants to Europe, now totaling astronomical figures, will have, in the view of the author, only the effect of impoverishing America, and will be neither strategically nor diplomatically effective in the struggle against Soviet Russia.

As a South American, Davila pleads the case for the Latin Americas, which he maintains are being abandoned by the United States in its new concern for Europe. This represents an almost complete repudiation of traditional U. S. policies and of our commitments to the Western Hemisphere.

BOOKS

In turning our back on Latin America once the war was over, he points out, we have again been making the disastrous mistake of depending upon Eurasian monopolies for such strategic materials as rubber and tin. Our failure to continue the sound development of our hemispheric reserves may well expose us once more to an "economic Pearl Harbor," against which we shall have no defense.

From the standpoint of the international struggle between the United States and Russia, the author advances the theory that communism may bypass Western Europe and use a pincers strategy of penetration into both the Far East and Latin America. "The Kremlin," he states, "seems to believe what the American people have been led to disbelieve — that the vulnerable spots in the American world-wide cuirass are not so much in Europe as they are in the Far East and the southern portion of the Western Hemisphere."

This is at least a warning which we cannot afford to ignore. He also appears to lend credence to the idea that communism will endeavor to defeat capitalism in the economic field rather than on the battlefield, and offers this as an explanation of why Russian Marxists believe that the United States is "set on a shooting war which she can win, to prevent an economic war which she can't."

Out of this, Davila derives not "One World" but "Three Worlds" — the communistic world, dominated by the Soviet; the socialistic, arising from the managed economies and monopolies of Europe; and the third world of the Western Hemisphere. It is for the integration of this third by development, stabilization and interchange that he pleads.

In regard to basic philosophies, he states that the duel for power in our times may be fought between the United States and Russia, but the ideological duel "may be fought with the swords of the Soviet, on one side, and the Catholic Church on the other." The onslaught of the Soviet against Catholicism has already begun, and it is being waged with something besides ideological swords.

A determined resumption of sound inter-American development is dictated by good logic as well as strategic necessity. Davila clearly recognizes that the problems of South America are due primarily to its failure to achieve a federation like that of the United

States of North America; but he still believes that Blaine's principles for interchange between the Americas can be invoked and made to work. Our destinies, on many counts, are closely linked with those of the other American republics. We must not fail to recognize this fact and use it as an operating principle.

In today's world, the United States can no longer retreat into Pan-Americanism as into a tower or walled city. The interests of our religion, our culture, our freedom and our economic life all require a sound policy and one that can be steadfastly maintained on all fronts. While revising our wartime and emergency policies and expenditures to meet actual needs, we have to recognize that our fortunes are linked also to a free and Christian Europe. More than dollars are now at stake. Our whole way of life is in jeopardy, and whether the threat comes from the East or the West, the North or the South, we must gird our loins and call for a joining of forces, spiritual as well as physical and financial.

JAMES A. MAGNER.

Storm and calm

THE HAPPY TREE

By Sheila Kaye-Smith. Harper. 279p. \$3
Sleet may have congealed a tree's branches, but they were once green and will be green again. So too with humans: "in a drear-nighted December" they can hope for a fresh "budding at the prime."

Sheila Kaye-Smith draws her theme for *The Happy Tree* from Keats' stanzas and finds an allegory in an exceptional Sussex storm, when a hard freeze after a thaw has turned the countryside into a still land, etched in ice. A pair of tentative lovers are storm-bound in this frozen world: the man sees it as a gift to be savored quietly now and remembered for a lifetime; the woman, a greater realist in this case, has a hidden concern for the future.

Out of such a situation and the attitude of the characters towards it comes a tepid novel, in which nothing much happens and the patient reader knows that everything will work out all right in the end.

Patience is what a farming community needs in abundance. Its life moves in a slow, rhythmic way; its people are decent and their reactions to an unusual situation are tranquilly normal. None of this makes for drama. Only after leaving the book does one see that it has its own perfections, an easy naturalness of style and story and careful probing of character, at all of which Miss Kaye-Smith has long been expert.

MAJORIE HOLLIGAN.

THE STARS BEAR WITNESS

By Bernard Goldstein. Viking. 295p. \$3.50

If ever there was a purgatory on earth, it was Poland during the years of the German and Russian occupation. All classes of citizens suffered agony, but if the lot of one section of the population was worse than that of another, the melancholy honor belongs to the Jewish citizens of German-controlled Warsaw—thrice persecuted: because they were Jews; because they were Poles; because they were, for the most part, social democrats.

Bernard Goldstein, who writes here of the destruction of his people, is a prominent member of the Jewish Bund, a non-religious organization of long standing which successively fought Tzarist tyranny, Bolshevik oppression, Polish anti-semitism and Nazi barbarism. After the German assault on Poland, Mr. Goldstein's organization sent him to Warsaw to participate in the heroic defense of that city. He spent five years hunted and underground. During that troubled time he did what he could (and it was a great deal) for the swollen Jewish population of Warsaw, forced into a ghetto by the Nazis and starved, beaten, tortured and driven to the concentration camps and murder factories.

When the Warsaw ghetto, despairing and without hope, rose against the Nazis on April 19, 1943, there were forty thousand Jews left from an original population of more than half a million. All these Jews, men, women and children, fought the Nazis with the pitifully few guns that were smuggled in to them; and then, when these were gone, with primitive home-made bombs, and finally with their hands. They were slaughtered in the end, but in dying they left a monument to themselves in the burned wreckage of the Warsaw ghetto which will keep their memory green long after the world has forgotten their persecutors.

The handful of survivors hid in sewers and in holes under heaps of rubble which had once been buildings. Here they eagerly awaited the entrance of the Russian Army but, like the Christians of Warsaw, they waited for deliverers who were really betrayers. Mr. Goldstein confirms how the Polish underground Home Army, led by General Bor-Komorowski, attacked the German masters of Warsaw under Russian encouragement. The Russians, who had reached the Vistula and were actually in Praga, a suburb of Warsaw, promised they would attack the Nazis at the same time. The author testifies that the Russians sat back and let Warsaw die in its hopeless revolt against the trained Nazi hordes.

Mr. Goldstein escaped to this country where his friends persuaded him to write this account of the martyrdom of Polish Jewry, and he has done so in simple and moving style, seeking not pity but understanding and remembrance for his dead comrades. The picture he draws is honest in every detail. Not all the Warsaw Jews were brave and generous, nor does Mr. Goldstein pretend they were. He gives the craven and the time-servers their just deserts, but he crowns the glory of his community's epic resistance with a book which is worthy of a great people, overwhelmed but not conquered by barbarian ferocity.

LEONARD J. SCHWEITZER

TO HELL AND BACK

By Audie Murphy. Holt. 274p. \$3

Would you like to read a book by the most decorated soldier of World War II, by a young man who enlisted at eighteen and was still under twenty-one when V-E day arrived? Audie Murphy has collected at least twenty-one medals, including the Legion of Honor and the Congressional Medal of Honor. Now in the movies, he is being featured in *Bad Boy*, which this reviewer has not seen.

The book is dedicated to two of his friends who did not come back, who died respectively at Anzio, in Italy, and at Ramatuelle, France. Perhaps much in the account—which is presented in the present tense, "because in a combat man's life there is little left but the present tense"—is autobiographical.

The fighting man who wrote this book made no effort to make war seem glorious. He writes of the fear he experienced going into battle: "I am well acquainted with fear. It strikes first in the stomach, coming like the disemboweling hand that is thrust into the carcass of a chicken. I feel now as though icy fingers have reached into my mid-parts and twisted the intestines into knots." Men are killed methodically: "One starts up the road, and I pick him off. Then Kerrigan gets another; and Thompson, two more. It is like knocking off ducks in a shooting gallery." Men are wounded: "I raise my head. The shell struck about twenty yards away. When the smoke clears, I see the upper part of a body with a rifle still clutched in the hand. Somebody got a direct hit."

That is the way the book is written. You will live with the outfit as it fights in Sicily, on the Anzio beachhead, and in France. Life becomes cheap. The men wonder what the war is about. A few can't stand the strain, but the record in general is heroic. You will read accounts of wounded men, accounts that you will never forget. But despite the poor food and the lack of sleep and

THE WORD

And the Pharisees and Scribes murmured, saying: This man receiveth sinners and eateth with them. And He spoke to them this parable, saying: What man is there of you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it?

The righteous folk—those whose sins were private sins, such as refusing to speak to their husbands, or defrauding workers of their just wages—regarded Father Charley with indignation.

They avoided his confessional. They received Communion from him only when necessary, and even then, so to speak, under silent protest.

The semi-righteous (the men and women who never missed Mass—or a tidbit of gossip) liked him but laughed about him.

They said in their tolerance—their amused and humorous tolerance—that after all it takes all kinds of priests to make the Church.

the wounds and the slaughter, the war goes on, day after day. Few books tell the story more plainly. Yes, there are profanity and plain speaking in the book. Everything that went with war went into the book. This reviewer thought it a fine war book; he believes it serves the purpose of the author, "to remind a forgetful public of a lot of boys who never made it home."

PAUL KINIERY

From the Editor's shelves

A CORNER OF THE WORLD, by Robert Shaplen (Knopf, \$2.75). Five short stories dealing with the Far East make up this collection, of which reviewer *Lydia C. Giglio* finds the title-piece best. This particular story is a singularly fine portrayal of a German refugee doctor living in Macao. The other stories "are infinitely inferior . . . mere incidents . . . beginning in medias res and ending in essentially the same place."

The grim realities of 1948 remain in our memories, along with the year's courageous triumphs. For better or worse, the annual record must be kept, as source material for future students and as ready reference for busy people today. Congratulations for their respective achievements are always in order to Walter Yust, Editor of the *BRITANNICA BOOK OF THE YEAR, 1949* (Encyclopedia Britannica, Chicago, 810p. \$10; \$2.95 to Britannica owners who present special coupons), and to Lavinia P. Dudley and John J. Smith, Editors of the *AMERICANA ANNUAL* (Americana Corporation, 777p. \$10; \$5 to subscribers), published now for a quarter-century. With the aid of hundreds of top contributors, both these publications, in the *Americana Annual's* language, "condense, consolidate and clarify the important facts and figures of a busy year." The *Britannica* is a bit more on the popular side, the *Americana* a shade more on the digest side. In both volumes, as usual, religion plays an honorable part, and matters of interest to Catholics are amply and accurately treated. Both are to be complimented for their excellent charts, calendars, summaries, as well as up-to-date photos, cartoons, etc., and for objectivity and accuracy in dealing with controversial subjects. New contributors and new biographies, along with articles of background interest, add to the wealth of information.

A pioneer project is the new *SLAVONIC ENCYCLOPEDIA* (Philosophical Library, New York City, 1445p. \$18.50), edited by Joseph S. Roucek, aided by a large and distinguished board of collaborators. It tries "as honestly as possible to open the door to the Slavonic world, the largest (that is, most numerous) kindred group of

people in the world." The most important developments of the history of the Slavic peoples are discussed, with the ramifications of contemporary life and problems. Ample cross-reference indications in the text are a particularly useful feature. The tone is objective and factual, yet brimful of human interest. *Slavonic Encyclopedia* is a real treasure house of valuable and thoroughly enjoyable reading.

All three of the above-named books, in the opinion of reviewer *John LaFarge*, belong in any well-equipped reference library.

C. S. LEWIS, APOSTLE TO THE SKEPTICS, by Chad Walsh (Macmillan, \$2.50). This little book is well written and eminently readable, finds reviewer *Victor M. Hamm*. In a series of twenty-one brief chapters the author treats his subject's "classical Christianity," his reasonable attitude towards theology and science, his brilliant powers as debater, myth-maker and psychologist, his remarkable ability to be all things to all men. Both author and reviewer find Lewis' popularity among "disillusioned secularists" an indication of the rise of religion to a position of intellectual respectability. Professor of English at Beloit College, Mr. Walsh spent some months of study in England.

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The children giggled at Father Charley, and thought him wonderful. They paid him the supreme compliment of trying to attract his attention when he waltzed along the street. And he never failed to notice them and set them grinning with some witticism, as he ran into them.

"Waltz" is the precise expression. There was something about Father Charley's walk that was not walking. It had a swing and a sway that made it gay and debonair and devil-may-care.

And the way he wore his hat!

It was the standard black hat of a priest, but the moment he donned it, it looked rakish. You blamed the shape of his head—until you realized that on him even a biretta looked rakish. Then you gave it up in despair and simply said: "That Father Charley!"

And you sighed helplessly.

Even when he was at the altar, there was a touch of the debonair about Father Charley. There was an insouciance, a flair.

But there was no use trying to put him into words. He was Father Charley, that was all.

You simply told yourself that, after all, he must be all right, because the children flocked around him, and the parish baseball and football teams looked to him for everything, and young people sought him out when they wanted to be married.

But you didn't understand about Father Charley until he was dead; shot down by a fanatic while answering a sick call in the dead of night.

Then you learned that the sinners—the vociferous, obstreperous, preposterous, public sinners—always preferred Father Charley. No matter at what hour they repented, he was ready. Sometimes they awakened him by throwing stones at his window. And he stuck out his head, saying, "All right," and grinning.

"You see," said one of these characters, "we felt at home with him. He wasn't—but he looked as though he was—one of us."

The old pastor said something similar at Father Charley's funeral. He said: "I'd wear my hat on the side of my head, too, if I could do it apostolically as Father Charley did."

He took for his text something from the Gospel for the third Sunday after Pentecost. "There shall be joy before the angels of God upon one sinner doing penance."

"Father Charley was a favorite with the angels," said the old pastor. "He was always bringing some sinner around to give them joy. How did he do it?"

It was partly the way he wore his hat—and partly the way he prayed when nobody was looking."

JOSEPH A. BREIG

THEATRE

FILLING STATION THEATRE. With the arrival of July, the summer theatres will go into full production; and stage luminaries such as Tallulah Bankhead, Jane Cowl and Edward Everett Horton will be emoting in their favorite vehicles far from Broadway's madding crowd. Indeed, a few early birds among the cow-path producers have already presented the first of their galaxy of stars for the season—and banked the profits. Miss Bankhead, for instance, completed her first summer engagement before the middle of June, leaving the promoters wading in Federal Reserve notes.

Since Miss Bankhead's personal take for acting in the sticks is reported to be \$5,000 a week, less \$100 for charity, it is obvious that the producers lucky enough to bill her expect a satisfying surplus for the local management. It follows, inevitably, that a barn leased for a summer theatre ought to return an incredibly larger income than a barn used for housing livestock or storing fodder. But only a few barn theatres are converted barns. A barn theatre may be anything from an ocean-side show house in Long Beach to the auditorium of the high school in Nyack, where Helen Hayes and less famous residents of Rockland County are planning to launch the season, with Miss Hayes starring in *The Glass Menagerie*.

The original summer theatre, I believe—but not strongly enough to bet—was a fish-shed on a wharf in Provincetown. Eugene O'Neill was associated with the project, and the dramatist and the promoters of the theatre, transplanted to New York, made important history. O'Neill wrote, and the Provincetown players produced, *The Emperor Jones* and *All God's Children Got Wings*, landmarks of American drama.

That was, roughly, thirty years ago, and summer theatre has since become a lucrative branch of show business. The proliferation of country show-houses, however, has not made a contribution to either the dramatic or theatrical arts commensurate with its growth as a business. Frequently located a mile or two from the nearest railroad station or bus terminal, the dirt-road theatres have contributed less to the appreciation of drama than to the prosperity of filling stations. Instead of referring to them as barns, it would be more appropriate to call them gas-pump theatres.

Precisely what they are called is, of course, not important. Their failure to

function as genuine countryside theatres, however, is important. A real country theatre would be a two-way project, designed to carry Shakespeare and Maxwell Anderson to small towns and rural communities, with prices scaled to conform with local wages, attracting an audience formerly virgin of interest in the round theatre. The promoters of summer theatres may eventually change from businessmen to showmen and sell their repertory at a price the farmers and hired hands in the vicinity can afford to pay. But right now they are more interested in making money for themselves and customers for filling stations.

Summer theatres, as presently managed, are 45th Street moved to Westport or Suffern. The play and the star may be a few years older, but something in the country air makes an old play seem new and a wrinkled actress look as young as youth.

THEOPHILUS LEWIS

FILMS

THERE IS A TENDENCY OVER here to judge the British film industry and the British moviegoing public by *Henry V* and *Odd Man Out* and to imagine that they are tireless seekers after art and realism. The truth of the matter is that British audiences have what their government finds a financially embarrassing predilection for American films. A cross-section of their local product which proves most successful from the box-office standpoint reveals a set of popular stereotypes not unlike those rolling off the Hollywood line.

SARABAND is a typical romantic costume melodrama. Taking place in the court of seventeenth-century Hanover, its characters are historical personages. As depicted, they are also as corrupt and repulsive a lot as it would be possible to imagine—which indicates that the present English rulers have a rare and admirable tolerance towards public discussion of their ancestors' shortcomings. The picture devotes about equal footage to the political intrigue which assured the accession of Hanover's crown prince to the throne of England and to a somewhat white-washed version of the ill-fated love affair between Sophie Dorothea, his wife (Joan Greenwood), and the Swedish adventurer Königsmark (Stewart Granger). Françoise Rosay and Flora Robson represent virtue and vice on the middle-aged level. Despite some ponderous historical pretensions, the screen play is more concerned with artificial and rather sexy romantic bal-

derdash than with authenticity. Its Technicolor production is lavish to a fault, which allows for some impressive pageantry in the Cecil B. deMille tradition. (*Eagle-Lion*)

HER MAN GILBEY. Adults who generally find English actors difficult to understand ought to avoid this helter-skelter satiric comedy. Members of the cast—which includes some European accents to add to the confusion—appear to be talking with more marbles in their mouths than usual. However, if the linguistic problem can be surmounted, the film—predominantly concerned with an *Admirable Crichton* romance which achieves a happy ending, due to the wartime changes in the social system—is a good example of bright, typically British humor. Michael Wilding and Penelope Ward are technically the leads, abetted by Lilli Palmer, Peggy Cummins, Claude Dauphin, Roland Culver and several others whose connection with the plot is tenuous but whose contribution to a subsidiary spoof of British attitudes towards foreigners and *vice versa* are vastly amusing. (*Universal-International*)

ALL OVER THE TOWN presents Sarah Churchill (whose father was a Prime Minister) and Norman Wooland

(who played Horatio to Lawrence Olivier's Hamlet) in an innocuous family comedy-drama about the travails of a crusading small-town newspaper editor. My interest in whether or not the editor triumphed over the forces of greed and reaction (naturally he did) was considerably diminished when early in the proceedings the hero administered a professional verbal drubbing to a local and strictly amateur operetta performance. This indicated not only a lack of humor and perspective but also a seriously defective respect for the film's only comic highlight. (*Universal-International*)

MOIRA WALSH

PARADE

INSTEAD OF SETTLING DOWN INTO a neat orderly mosaic, the week's batch of behavior patterns spread over the environment in hodgepodge groupings and formed something that looked like a huge social crazy-quilt. The phenomenon, at first glance, might impress one as being the result of a hit-and-miss process. As for the individual patterns, they moved into the

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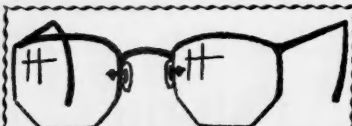
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quilt from widely scattered areas. In
 Utah, a woman telephoned the forestry
 office, inquired: "What kind of wood is
 the best to knock on in order to remain
 lucky?" Introverts were active. In
 London a twenty-eight-year-old man,
 caught robbing a gas meter, stated he
 was unable to take a regular job be-
 cause of sensitiveness about his prema-
 turely bald head. The week's patterns
 revealed no discernible relationship
 with one another. Like the angels, each
 pattern seemed to be a species in itself.

Dissatisfaction with transportation
 facilities was voiced. In Idaho a man
 arrested for stealing an automobile
 explained; "I got tired waiting for the
 bus." Orange blossoms dropped. In In-
 dianapolis a bridegroom, immediately
 after the wedding, drove off alone in
 the new automobile his bride had
 bought for the honeymoon. Explosions
 were heard. . . . In Lille, France, a
 citizen, thinking that the plastic dyna-
 mite sticking to his shoe was putty,
 held the shoe over a hot stove. . . . He
 lost the shoe and the stove but, by a
 near miracle, suffered personally nothing
 worse than shock. . . . Glimpses of
 domestic scenes were afforded. In Dal-
 las, Texas, while loving newlyweds
 were hanging pictures, the wife aimed
 her hammer at the head of a nail, hit
 instead the head of her husband. He
 was treated for a slight dent in his
 scalp. . . . To the very end of the week,
 human activity continued producing be-
 havior patterns that were dissimilar in
 motif. A cold war between states
 fumed. In California, residents of sun-
 land grumbled ominously when the lo-
 cal telephone company assigned the
 name Florida to a new telephone ex-
 change. Coincidences assumed form
 and substance. . . . Five years ago a
 Greenville, Miss., citizen who operates
 a hat-cleaning shop sent a hat over to
 Greece for the War Relief there. Last
 week a DP from Europe brought the
 hat into the citizen's shop to be cleaned.

Any impression one might entertain
 that the patterns of the week, or of any
 week, were tossed about by chance is a
 thoroughly mistaken one. . . . There is
 no such thing as chance. What seems
 like chance to man seems so because
 the limited human mind cannot pene-
 trate all the factors in the event. There
 is no hit and miss. Not a sparrow can
 fall "without your Father." Not a be-
 havior pattern, not a nation. God, with-
 out interfering with the free will of
 man, exercises over-all control of every-
 thing in His universe. For all men who
 are sincerely trying to work out their
 salvation, it cannot but be a source of
 strength to know for certain that it is
 impossible for anyone to go to hell for
 something beyond his control.

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